

# THE ARAINMENT

OF LEWD, IDLE, FRO-  
ward, and vnconstant women: Or

*the vanitie of them, choofe you whether.*

VVith a Commendation of wife,  
*vertuous and honeſt Women.*

Pleasant for married Men, profitable for young  
*Men, and hurtfull to none.*



LONDON:

Printed for *Thomas e Archer*, and are to be sold at his shop in Popes-  
head Pallace, neere the Royall Exchange. 1616.

AR ALGIMB

*[Faint handwritten notes]*

THE UNIVERSITY OF CHICAGO

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NEITHER TO THE BEST, NOR  
yet to the worst ; but to the common sort of  
W O M E N .

**M**using with my selfe being idle, and having little ease to passe the time withall ; and I being in a great choller against some women, I mean more then one ; And so in the ruffe of my fury, taking my penne in hand to bewaile the time withall ; indeede I might haue employed my selfe to better use, then in such an idle businesse, and it were better to pocket up a pelting iniury, then to intangle my selfe with such vermine : for thus I know, that because women are women, therefore many will doe that in an houre, which they many times will repent all their whole life time after ; yet for any iniury which I haue receiued of them, the more I consider of it, the lesse I esteeme of the same. Yet perhaps some may say unto me, that I haue sought for honey, and caught the Bee by the taylor, or that I haue bene bit or stung with some of these Wasps, otherwise I could neuer haue been expert in bewraying their qualities, for the mother would neuer haue sought her daughter in the Ouen, but that shee was there her selfe. Indeede I must confesse, I haue bene a traveller these thirty & odde yeares, and many travellers live in disdain of women ; the reason is, for that their affections are so poysoned with the baynous euills of vnconstant women, which they happen to bee acquainted with in their trauels : for it doth so cloy their stomacks,

## The Epistle

maeks, that they censure hardly of women ener afterwards: wronged men will not be tongue-eyed: therefore if you do ill, you must not thinke to beare well; for although the world be bad, yet it is not come to that passe, that men should beare with all the bad conditions that are in some women.

I know I shall be bitten by many, because I touch many: but before I goe any farther, let mee whisper one word in your eares, and that is this; whatsoeuer you thinke priuately, I wish you to conceale it with silence, lest in starting you should find fault, you proue your selues guilty of these monstrous accusations, which are here following against some women: Of those which spurne, if they seeke themselves touched, proue themselves stark fooles in bewraying their gall at backs to the world: for this booke toucheth no part of women; but such as when they heare it, will goe about to reprove it: for although in some part of this booke, I trip at your heeles, yet will I stay you by the hand, so that you shall not fall further when you are willing; although I deale with you after the manner of a scroffe, which cannot otherwise ease her curst heart but by her unhappy tongue: If I be too earnest, beare with me a litle; for my meaning is not to speake much of those that are good, and I shall speake too litle of those that are naughty; but yet I will not altogether condemn the bad, but hoping to better the good by the naughty examples of the bad: for there is no woman so good, but hath one idle part or other in her which may be amended; for the clearest Riuer that is hath some durt in the bottome: Jewells are all precious, but yet they are not all of one price; nor all of one vertue: gold is not all of one picture, no more are women all of one disposition; women are all necessary euills, and yet not all giuen to wickednesse, and yet many so bad, that in my conceit, if I should speake the worst that I know by some women, I should  
make



to the Reader.

make their eares glow that heare mee, and my tongue would  
blister to report it: but it is a great discredit for a man to be  
accounted for a foole, for scolding in the manner of strawes;  
therefore I had rather answer them with silence which finde  
faulr then strive to win the Cucking-stool from them. Now  
me thinks I heare some curious Dames give their rash iudge-  
ments, and say that I having no witte, deservt upon women  
which have more wit then men. To answer you againe, if I be-  
lieve you, I judge me unkinde; but if I speake the truth I shall be  
the better beliened another time: and if I had wrote neuer so  
well, it is impossible to please all, and if neuer so ill, yet I shall  
please some. Let it bee well or ill, I looke for no praise for my  
labour: I am weined from my mothers teat, and therefore can  
mer more to be fed with her pap: wherefore say what you will,  
for I will follow my own vein in unfolding every pleat, and  
showing every wrinkle of a womans disposition: and yet I will  
not make so farre over the shoos, but that I may return dry,  
nor so far in, but that I may easily escape out, yet for all that  
I must confesse my selfe to be in a fault, and that I have offen-  
ded you beyond satisfaction, for it is hard to give a sufficient  
recompence for a slander; and yet hereafter if by no means I  
cannot obtaine your fauour to be one of your Pulpit-men, yet  
you cannot deny me to be one of your Parish; and therefore if  
you please but to place me in the body of the Church hereafter,  
you shall finde my deuotion so great towards you, as hee that  
kneeleth at the Chancell dore: for I wrote this booke with my  
hand, but not with my heart.

Indeed, when I first began to write this booke, my wits were  
gone a wool-gathering in so much that in a manner forgetting  
my selfe, and so in the rough of my fury, I vowed for euer to be  
an open enemy unto women; but when my fury was a little

**The Epistle.**

poſt. I begin to conſider the blaſphemy of this infamous booke  
againſt your ſelfe: I then looke my pen, and caſt him in ſeveral  
pieces, and thus was living for burning my ſelfe, I would  
have cut my own fingers which held my pen: and furthermore  
for a penance. I deſire that my ſelfe may be a iudge againſt  
my ſelfe: but yet ſuffer your ſelves of all evils I will chooſe the  
leaſt; wherefore I chooſe rather to beare a ſagot, then burne by  
the ſagot: you may perceive the wind is turned into another  
dore, and thus I begin to be ſea ſicke, and yet not paſt halfe a  
mile on the ſalt water, and that my mouth hath entered thus  
in my fury, which my heart never thought, and therefore I  
confeſſe that my fury hath gone beyond my will. for I do ſuſ-  
miſe that the ſmell which I have made, is too ſharpe for your  
noſe: and the flowers which I have gathered are too ſtrong for  
your noſes: but if I had brought little dogs from Icoland, or  
fine glaſſes from Venice, then I am ſure that you would either  
have wondred me to have them, or wiſhed to ſee them. But I  
will here conclude this firſt Epiſtle, praying you with pati-  
ence to beare the reſt: for if I offend you at firſt, I will  
make you amends at the laſt: and ſo I leave you to him,  
whoſe ſeate is in Heavens, and whoſe footſtoole is the  
Earth.

Yours in the way of honeſty,

Joſeph Smeſnam.

Reade



To the Reader.

Read it if you please, and like as you list : neyther to the wisest Clarke, nor yet to the starkest Foole, but vnto the ordinary sort of giddy-headed young men, I send this greeting.

**I**F you meane to see the Beare-baiting of women, then trudge to this Beare-garden apace, and get in betimes, and view euery roome where thou mayest best sit for thy owne pleasure, profit, and hearts ease, & beare with my rudenes, if I chance to offend thee. But before I doe open this trunk full of torments against women, I thinke it were not amisse to resemble those which in old time did sacrifices to Hercules: for they vsed continually first to whip all their dogges and of their Gays: and I thinke it were not amisse to drine all the women out of my hearing, for doubt, lest this little sparke kindle into such a flame, and raise so many stinging Hornets humming about my eares, that all the wis I haue will not quench the one, nor quiet the other: for I feare that I haue set downe more then they will like of, and yet a great deale lesse then they deserue: and for better prooffe, I refer my selfe to the iudgement of men, which haue more experience then my selfe: for I esteeme little of the malice of women, for men will be perswaded with reason, but women must be answered with silence: for I know women will barke more at me, then Cerberus the two-headed dog did at Hercules, when he came into Hell to fetch out the faire Proserpina: and yet I charge them not now but with a bul-rush, in respect of a second booke, which is almost ready: I doe now but fret them with a false fire, but my next charge shall be with weapons, and my larum with powder and shot:  
for

### The Epistle, &c.

for then we will goe upon these venemous Adders, Serpents and Snakes, and tread and trample them under our feet: for I haue knowne many stung with some of these Scorpions, and therefore I warne all men to beware the Scorpion, I knowe women will bite the lip at mee and censure hardly of mee, but I feare not the curst crow, for she commonly hath short horns; let them censure of me what they will for I meane not to make them my Iudges, and if they shoote their spite at me, they may bite themselves, and so I will smite at them, as at the foolish Fly which bu. neth her selfe in the candle. And so friend Reader, if thou hast any discretion at all, thou maist take a happy example by these most lasciuious and crafty whorish shee-nish, & lewdish women, which were the cause of this my idle time spending; and yet I haue no warrant to make thee beleue this which I write to be true: but yet the simple Bee-gathereth honey where the venemous Spider doth her payson, and so I will hinder thee no longer from that which is such. But here I will conclude, lest thou hast cause to say, that my Epistles are longer then my booke: a Booke I may call it I hope without any offence: for the Collyer calls his Horse a Horse, and the Kings great Steed is but a Horse.

If thou read but the beginning of a booke, thou canst giue no iudgement of that which ensueth: therefore I say as the Friar, who in the midst of his Sermon said often, that the best was behinde. And so, if thou read it allover, thou shalt not be deluded, for the best is behinde. I thinke I haue shot so neere the white that some will account mee for a good Archer: And so praying thee to looke to thy footing, that thou run not over thy shoes, and so be past recovery before my second booke come.

Thy friend

Joseph Swinham.



## CHAP. I.

*This first Chapter sheweth to what vse Women were made, it also sheweth that most of them degenerate from the vse they were framed vnto, by leading a proud, lazie, and idle life, to the great hinderance of their poore Husbands.*



*Moses* describeth a Woman thus: At the first beginning (saith he) a Woman was made to be a helper vnto man, and so they are indeed: for she helpeth to spend and consume that which man painefully getteth. He also saith that they were made of the ribbe of a man, and that their froward nature sheweth; for a ribbe is a crooked thing, good for nothing else, and women are crooked by nature: for small occasion will cause them to be angry.

Againe, in a manner, shee was no sooner made, but straightway her minde was set vpon mischief, for by her aspiring minde and wanton will, shee quickly procured mans fall, and therefore euer since they are and haue beene a woe vnto man, and follow the line of their first leader.

For I pray you let vs consider the times past, with the time present; first, that of *Dauid* and *Salomon*, if they had occasion so many hundred yeares agoe to exclaime so

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bitterly



bitterly against women, for the one of them said, that it was better to be a doore-keeper, and better dwel in a den amongst Lyons, then to be in the house with a froward and wicked woman: and the other said, that the climbing vp of a sandy hill to an aged man was nothing so wearisome, as to be troubled with a froward woman; and further he saith, that the malice of a beast is not like the malice of a wicked woman, nor that there is nothing more dangerous then a woman in her fury.

The Lion being bitten with hunger, the Beare being robbed of her young ones, the Viper being trod on, all these are nothing so terrible as the fury of a woman. A Bucke may be inclosed in a Parke, a bridle rules a horse, a Woofe may be tied, a Tyger may be tamed: but a froward woman will neuer be tamed, no spur will make her goe, nor no bridle will hold her backe: for if a woman hold an opinion, no man can draw her from it: tell her of her fault, she will not beleeue that she is in any fault: giue her good counsell, but she will not take it; if you doe but looke after another woman, then shee will be iealous, the more thou louest her, the more she will disdain thee; and if thou threaten her, then she will be angry; flatter her, and then she will be proud; and if thou forbear her, it maketh her bold, and if thou chasten her, then she will turne to a Serpent; at a word, a woman will neuer forget an iniury, nor giue thanks for a good turne: what wise man then will exchange gold for drosse, pleasure for paine, a quiet life, for wrangling brawles, from the which the married men are neuer free?

*Salomon* saith, that women are like vnto wine, for that they will make men drunke with their deuices.

Againe,



Againe, in their lone a woman is compared to a pommis-stone, for which way soeuer you turne a pommis stone, it is full of holes; euen so are womens hearts, for if lone steale in at one hole, it steppeth out at another.

They are also compared vnto a painted shippe, which seemeth faire outwardly, & yet nothing but ballace within her; or as the Idolls in *Spaine*, which are brauely gilt outwardly, and yet nothing but lead within them; or like vnto the Sea, which at some times is so calm, that a cock-bore may safely endure her might, but anon againe with outrage she is so growne, that it ouerwhelmeth the tallest ship that is.

A froward woman is compared to the wind, and a still woman vnto the Sunne: for the Sunne and the wind met a traoueller vpon the way, and they laid a wager, which of them should get his cloake from him first; then first the wind began boisterously to blow, but the more the winde did blow, the more the traoueller wrapped and gathered his cloake about him; now when the wind had done what he could, and was neuer the neerer, then began the Sun gently to shine vpon him, and he threw off, not onely his cloake, but also his hat and ierkin: this Morall sheweth, that a woman with high words can get nothing at the hands of her husband, neither by froward means, but by gentle and faire meanes she may get his heart bloud to goe her good.

As women are compared vnto many things, euen so many, & many more troubles commeth galloping after the heeles of a woman, that young men beforehand doe not thinke of; for the world is not made all of ote-meale, nor all is not gold that glistereth, nor the way to Heauen

is not strewed with rushes, no more is the cradle of ease in a womans lappe. If thou wert a Seruant or in bondage before, yet when thou doest marry, thy toile is neuer the neerer ended, for euen then and not before, thou doest change thy golden time for a drop of hony, which presently afterwards turneth to be as bitter as wormwood.

Yet there are many young men which cudgell their wits, and beate their braines, and spend all their time in the loue of women, and if they get a smile or but a fauor at their Loues hand, they straight-way are so rauished with ioy, yea so much, that they thinke they haue gotten God by the hand, but within a while after they will finde that they haue but the Deuill by the foot. A man may generally speake of women, that for the most part thou shalt find them dissembling in their deeds, and in all their actions subtrill and dangerous, for men to deale withall: for their faces are lures, their beauties are baites, their lookes are nettes, and their wordes charmes, and all to bring men to ruine.

There is an old saying goeth thus, that he which hath a fair wife, and a white horse, shal neuer be without troubles; for a woman that hath a fair face, it is euer matched with a cruell heart, and her heavenly lookes with hellish thoughts; their modest countenance with mercilesse mindes, for women can both smooth and sooth: they are so cunning in the art of flattery, as if they had bin bound prentice to the trade, they haue *Sirens* songs to allure thee, and *Xerxes* cunning to inchant thee: they beare two tongues in one mouth like *Indas*, and two hearts in one brest like *Magus*; the one full of smiles, and the other full of frownes, and all to deceiue the simple and plaine meaning

ning man, they can with the *Satyre* out of one mouth blow both hot and cold.

And what of all this? why nothing, but to tell thee that a woman is better lost then found, better forsaken then taken. *Saint Paul* saith, that they which marry, do well, but he also saith, that they which marry not, doe better: and he no doubt was well aduised what he spake. Then, if thou be wise, keepe thy head out of the halter, and take heede before thou haue cause to curse thy hard pennyworth, or with the Priest speechlesse which knit the knor.

The Philosophers which liued in the olde time, their opinions were so hard of marriage, that they neuer delighted therein, for one of them beeing asked why hee married not? he answered, that it was too soone; and afterwards when he was old, he was asked the same question; and he said then that it was too late; and further he said, that a married man hath but two good daies to bee looked for, that was, the marriage day, and the day of his wines death: for a woman will feed thee with hony, and poyson thee with gall. *Diogenes* was so dogged, that hee abhorred all women, and *Augustus* wished, that he had liued wifelesse, and died childlesse.

On a time one asked *Socrates*, whether he were better to marry, or to liue single? and he made answer, which soeuer thou doest, it will repent thee: for if thou marriest not, then thou wilt liue discontented, and dye without issue, and so perhaps a stranger shall possesse thy goods: and if thou doest marry, thou shalt haue continuall vexations, her dowry will be often cast in thy dish, if she doe bring wealth with her: againe, if she complaine, then her kinsfolke will bend the brows, and her mother wil speake  
her

her pleasure by thee: and if thou marriest onely for faire lookes, yet thou maiest hap to goe without them, when thou lookest for them: and if thou marriest one that is fruitfull in bearing of children, then will thy care be the more increased; for little doth the father know what shall be the end of his children: and if she be barren, thou wilt loath her; and if honest, thou wilt feare her death; and if vn honest, thou wilt be weary of thy life: for when thou hast her, thou must support her in all her bad actions, and that will be such a perpetuall burden vnto thee, that thou hadst euen as good draw water continually, to fill a bottomlesse tubbe.

A Gentleman on a time said to his friend, I can helpe you to a good marriage for your sonne: his friend made him this answer, My sonne (said he) shall stay till he haue more wit; the Gentleman replied againe: saying, If you marry him not before he hath wit, hee will neuer marry so long as he liueth.

For a married man is like vnto one arrested, & I think that many a man would flie vp into Heauen, if this arrest of marriage kept them not backe. It is said of one named *Domettus* that hee buried three wiues, and yet neuer wet one handkercher, no nor shed not so much as one teare: also *Vlisses*, he had a dog which loued him well, and when that dog died, he wept bitterly, but hee neuer shed one teare when his Wife died: wherefore if thou marriest without respect, but onely for bare loue, then thou wilt afterwards with sorrow say, that there is more belongs to house-keeping then foure bare legges in a bed. A man cannot liue with his hands in his bolome, nor buy meat in the market for honesty without money: where there  
is

is nothing but bare walls, <sup>7</sup> it is a fit house to breed beggers into the world: yet there are many which thinke when they are married, that they may liue by loue: but if wealth be wanting, hot loue will soone be cold, and your hot desires will be soone quenched with the smoake of pouerty. To what end then should we liue in loue, seeing it is a life more to be feared then death? for all thy mony wastes in toyes, and is spent in banquetting, and all thy time in sighes and sobs, to thinke vpon thy trouble and charge which commonly commeth with a wife: for commonly women are proud without profit, and that is a good purgation for thy purse; and when thy purse is light then will thy heart be heauie.

The pride of a woman is like the dropie; for as drinke increaseth the drouth of the one, euen so money enlargeth the pride of the other: thy purse must be alway open to feed their fancy, and so thy expences will be grear, and yet perhaps thy gettings small: thy house must be stored with costly stufte, and yet perhaps thy seruants starued for lack of meat: thou must discharge the Mercers book: and pay the Haberdashers man; for her Hat must continually be of the new fashio: & her Gowne of finer wool then the sheepe beareth any: shee must likewise haue her Jewell-box furnished, especially if she be beautifull; for then commonly beauty and pride goeth together, and a beautifull woman is for the most part costly, and no good hufwife; and if she be a good hufwife, then no seruant will abide her fierce cruelty; and if shee be honest and chaste, then commonly she is iealous: a Kings crowne and a faire woman is desired of many.

But he that getteth either of them, liueth in great troubles.

bles and hazard of his life: he that getteth a faire woman is like vnto a Prisoner loaden with fetters of golde: for thou shalt not so oft kisse the sweet lippes of thy beaurifull wife, as thou shalt be driven to terch bitter sighes from thy sorrowful heart, in thinking of the charge which commeth by her: for if thou deny her of such royes as she stands not in neede of, and yet is desirous of them, then she will quickly shut thee out of the doores of her fauor, & deny thee her person, and shew her selfe as it were at a window playing vpon thee, not with small shot, but with a cruell tongue shee will ring thee such a peale, that one would thinke the Deuill were come from Hell, saying, I might haue had those which would haue maintained me like a woman, whereas now I goe like no-body: but I will be maintained if thou wert hanged; with such like words she will vex thee, blubbering forth abundance of dissembling teares (for women doe teach their eyes to weepe) for doe but crosse a woman, although it be neuer so little, shee will straightway put finger in the eye and cry: then presently many a foolish man wil flatter her and intreat her to be quiet: but that marres all, for the more shee is intreated, shee will powre forth the more abundance of deceitfull teares, and therefore no more to be pittied, then to see a Goose goe barefoote: for they haue teares at commaund, so haue they wordes at will, and oathes at pleasure; for they make as much account of an oath, as a Marchant doth, which will forswear himselfe for the getting of a penny. I neuer yet knew vvoman that vvould deny to svveare in defence of her ovvn honesty, & alwaies standing highly vpon it, although shee be ashamed to vveare it in vvinter for catching cold, nor in summer



mer for heat, fearing lest it may melt away.

Many will say, this which I write is true, and yet they cannot beware of the Deuill, vntill they are plagued with his Dam; the little Lambe skips and leapes till the Foxe come, but then he quiuers and shakes: the Beare dances at the stake, till the dogges be vpon his backe: and some men neuer feare their money, vntill they come into the hands of theeuers; euen so some will neuer bee warned, and therefore tis not to be pittied if they be harmed: what are women that make thee so greedily to gape after them? Indeed, some their faces are fairer and beautifuler then others, some againe stand highly vpon their fine foot and hand, or else all women are alike: *Jone* is as good as my Lady, according to the Countrey mans Prouerbe, who gaue a great summe of money to lye with a Lady, and going homewards, he made a greuous mone for his money, and one being on the other side the hedge heard him say, that his *Jone* at home was as good as the Lady. But whether this be true or no, my selfe I doe not know, but you haue it as I heard it.

If thou marriest a woman of euill report, her discredit will be a spotte in thy brow, thou canst not goe in the street with her without mocks, nor amongst thy neighbours without frumps, and commonly the fairest women are soonest inticed to yeeld vnto vanity: hee that hath a faire wife and a whetstone, euery one will bee whetting thereon; and a Castle is hard to keepe when it is assaulted by many, and faire women are commonly catched at: he that marrieth a fair woman, euery one will wish his death to enioy her; and if thou be neuer so rich, and yet but a Clowne in condition, then will thy faire Wife haue her

C

credit

credit to please her fancy, for a Diamond hath not his grace but in gold, no more hath a faire woman her full commendations but in the ornament of her brauery, by which meanes there are diuers women, whose beauty hath brought their husbands into great poverry and discredit by their pride and whoredome: a faire woman commonly will goe like a Peacocke, and her Husband must goe like a Woodcocke.

That great Giant *Pamphimapho*, who had Beares waiting vpon him like Dogges, and he could make tame any wild beaft, yet a wanton woman he could neuer rule nor turne to his will.

*Salomon* was the wisest Prince that euer was, yet hee lusted after so many women, that they made him quickly forsake his God which did alwaies guide his steppes, so long as he liued godly.

And was not *Dauid* the best beloued of God, and a mighty Prince? yet for the loue of women he purchased the displeasure of his God. *Sampson* was the strongest man that euer was; for euery lock of his head was the strength of another man, yet by a woman he was ouercome; hee reuealed his strength; and payed his life for that folly. Did not *Isabell* for her wicked lust cause her husbands blood to be giuen to dogs?

*Iobs* wife gaue her husband counsell to Blaspheme God and to curse him.

*Agamemnon*s wife for a small iniury that her husband did her, she first committed adultery, and afterwards consented to his death.

Also the wife of *Hercules*, she gaue her husband a poysoned shirt, which was no sooner on his backe, but did stick

sticke so fast, that when hee would haue plucked it off, it tore the flesh with it.

If thou wilt auoyd these euils, thou must with *Ulysses* binde thy selfe to the mast of the ship, as he did, or else it would haue cost him his life; for otherwise the *Syrenian* women would haue intised him into the Sea, if he had not so done.

It is wonderfull to see the mad seates of women, for she will be now merry, then again sad; now laugh, then weep; now sicke, then presently whole; all things which like not them are naught: and if it be neuer so bad, if it like them, it is excellent: againe, it is death for women to be denied the thing which they demand: and yet they will despise things giuen them vnasked.

When a woman wanteth any thing, shee will flatter and speake faire, not much vnlike the flattering Butcher, who gently claweth the Oxe, when hee intendeth to knock him on the head: but the thing being once obtained, and their desires gained, then they will begin to look bigge, and answer so stately, and speake so scornefully, that one would imagine they would neuer seek help, nor craue comfort at thy hands any more. But a woman is compared vnto a shippe, which being neuer so well rigged, yet one thing or other is to be amended: even so giue a woman all that she can demand to day, yet she will bee out of reparations to morrow; and want one thing or other.

Women are called night-Crowes, for that commonly in the night they will make request for such toyes as commeth in their heades in the day: for women know their time to worke their craft, for in the night they will

7  
12  
workes a man like waxe, and draw him like as the Adamant doth the Iron, and hauing once brought him to the bent of their bowe, then she makes request for a Gowne of the new fashion stiffe: or for a Petticote of the finest stammell: or for a Hat of the newest fashion. Her husband being overcome by her flattering speech, partly hee yeeldeth to her request, although it be a grieue to him for that he can hardly spare it out of his stocke, yet for quietnesse sake, he doth promise what she demandeth, partly because he would sleepe quietly in his bed: againe every married man knoweth this, that a woman will neuer bee quiet, if her minde be set vpon a thing, till she haue it.

Now, if thou driue her off with delayes, then her forehead will be so full of frownes, as if shee threatned to make clubs trump, and thou neuer a blacke card in thy hand: for except a woman haue what shee will, say what she list, and goe where she please, otherwise thy house will be so full of smoke, that thou canst not stay in it.

It is said, that an olde dog and a hungry flea bite sore; but in my minde, a froward woman biteth more sorer; and if thou go about to master a woman, hoping to bring her to humility; there is no way to make her good with stripes, except thou beat her to death: for doe what thou wilt, yet a froward woman in her frantick mood will pull, haule, sweeue, scratch and teare al that stands in her way.

What wilt thou that I say more, oh thou poore married man? If women doe not feele the raine, yet heere is a showre comming which will wet them to the skinnes: A woman which is faire in shew, is foule in condition: shee is like vnto a glow-worme, which is bright in the hedge, and black in the hand; in the greenest grasse lyeth hid

hid the greatest Serpents : painted pottes commonly hold deadly poyson: and in the cleereſt water the vglyeſt Tode; and the faireſt woman hath ſome filthines in her.

All is not gold that glistereth: a ſmiling countenance is no certaine teſtimoniall of a merry heart, nor coſtly garments of a rich purſe: men doe not commend a ludge, for that he weareth a Skarlet gown, but for his iuſt dealing; no more are women to be eſteemed of by the ornament of their brauery, but for their good behauiour; yet there is no riuer ſo cleere, but there is ſome durt in the bottome: But many a man in this land, we need not goe any further for examples, but heere wee may ſee many fooles in euery place ſnared in womens nets, after a little familiarity and acquaintance with them: I thinke if they were numbred, the number would paſſe infinite, if it were poſſible, which for the loue of wantons haue loſt their voyages at Sea, to their great hinderances, and many other haue neuer regarded the farre diſtance which they haue bene from their countrey and friends, vntill they had conſumed their ſubſtance, and then being aſhamed to return home againe in ſuch bad fort, I meane by weeping-croſſe, and pennileſſe-bench, many of them rather chooſe to deſerue Newgate, and ſo come to Tiburne, far contrary from the expectation of their friends and Parents, which had otherwiſe prouided for them, if they had had grace, or would haue bene ruled.



bid the greatest Serpents : and the greatest Serpents  
 CHAP. II. hold deadly position. And the last word is : who I  
 The second Chapter sheweth the manner of such Women as  
 villas upon earth reports. It also sheweth that the beauty of  
 a Woman hath bene the bane of many a man, for it hath o-  
 uercome valiant and strong men, eloquent and subtile  
 men. And in other words it hath overcome all men, as by ex-  
 amples following shall appeare.

**I**nto the first, that of Salomon, vnto whom God  
 gave singular wit and wisdom, yet hee  
 loved so many women, that he quite forgot  
 his God, which alwaies did guide his steps,  
 so long as he liued godly, and ruled iust-  
 ly: but after hee had glutted himselfe with women,  
 then hee could say: vanitie of vanities, all is but va-  
 nity: hee also in many places of his booke of Proverbs  
 exclaimes most bitterly against lewd women, calling  
 them all that taught is, and also displayeth their propo-  
 rties: and yet causes let them goe blamelesse, although  
 women goe blamelesse: but I will touch them both: for if  
 there were not receivers, then there would not be so ma-  
 ny thieves: if there were not so many knaues, there would  
 not be so many whorres: for they both hold together to  
 bolster each others villany: for alwaies birds of a feather  
 will flocke together hand in hand, to bolster each others  
 villany. Men I say may liue without women, but women  
 cannot liue without men. For Venus whose beauty was  
 excellent faire, yet when she needed mans helpe, she took  
 Vulcan a club-footed Smith. And therefore if a womans  
 face



face glister, and her gesture pearce the Marble wall, or if her tongue be so smooth as oile, & so soft as silk, and her words so sweet as hony: or if she were a very Ape for wit, or a bagge of gold for wealth: or if her personage haue stolne away al that nature can affoord, and if she be deckt vp in gorgeous apparell, then a thousand to one but she will loue to walke where she may get acquaintance; and acquaintance bringeth familiarity, & familiarity setteth all follies abroach: and twenty to one that if a woman loue gadding, but that shee will pawne her honesty, to please her fantasie.

Man must be at all the cost, and yet liue by the losse; a man must take all the paines, and women will spend all the gaires: a man must watch and ward, fight and defend, till the ground, labour in the vineyard; and look what he getteth in seaueri yeares, a woman will spread it abroad with a forke: in one yeare, and yet little enough to serue her turne, but a great deale too little to get her good wils nay, if thou giue her neuer so much, and yet if thy personage please not her humour, then will I not giue a halfe-penny for her honesty at the yeeres end.

For then her brest will be the harbourer of an enuious heart, and her heart the storehouse of poysoned hatred, her head will deuise villany, and her hands are ready to practise that which her heart desireth. Then, who can but say that Women sprung from the Deuill, whose heads, hands, hearts, minds and soules are euill? for women are called the hooke of all euill, because men are taken by them, as fish is taken with the hooke.

For women haue a thousand waies to entile thee, and ten thousand waies to deceiue thee, and all such fooles

as are futors vnto them : some they keepe in hand with promises, and some they feede with flattery, and some they delay with dalliances, and some they please with kisses : they lay out the foldes of their haire, to entangle men into their loue ; betwixt their breasts is the vale of destruction, & in their bods there is hell, sorrow & repentance. Eagles eat not men till they are dead, but women deuoure them aliue: for a woman will pick thy pocket, and empty thy purse, laugh in thy face and cut thy throat : they are vngratefull, periured, full of fraud, flouting and deceit, vnconstant, waspish, toyish, light, fullen, proud, discurteous and cruell, and yet they were by God created, and by nature formed, and therefore by policy and wisdom to bee auoyded ; for good things abused, are to be refused, or else for a moneths pleasure she may hap to make thee goe stark naked, she will giue thee rostmear, but she will beat thee with the spitte : if thou hast crownes in thy purse, thee will be thy hearts gold, vntill shee leaue thee not a whit of white money : they are like summer birdes, for they will abide no storme, but flocke about thee in the pride of thy glory, and flye from thee in the storms of affliction, for they aim more at thy wealth, then at thy person, and esteeme more thy money, then any mans vertuous qualities ; for they esteeme of a man without money, as a horse doth of a faire stable without meate, they are like Eagles, which will alwaies flie where the carrion is.

They wil play the horse-leach to suck away thy wealth, but in the winter of thy misery shee will flie away from thee. Not vnlike the Swallow, which in the summer harboureth her selfe vnder the eues of an house, and against  
winter

winter flieth away, leaving nothing but dirt behinde her.

*Salomon* saith, hee that will suffer himselfe to be led away, or take delight in such womens company, is like a foole which reioyeeeth when he is led to the stocks, *Pro. 7.*

*Hosea*, by marriage with a lewd woman of light behaviour, was brought into idolatry, *Hosea 1.* *S. Paul* accounteth fornicators so odious, that we ought not to eat meat with them; hee also sheweth that fornicators shall not inherit the kingdome of Heauen, *1 Corin. the 9. and 11. verse.*

And in the same chapter *S. Paul* excommunicateth fornicators, but vpon amendment he receiueeth them againe. Whoredome is punished with death, *Deuteronomy 22. 21. and Genes. 38. 24.* *Phinehas* a Priest thrust two adulterers, both the man and the woman, thorough the belly with a speare, *Numbers 25.*

God detesteth the money or goods gotten by whoredome, *Deuteronomy 23. 17. 18.* Whores called by diuers names, and the properties of whores, *Pro. 7. 6. and 2.* A whore enuieth an honest woman, *Eccles. 16. and 42.* Whoremongers God will iudge, *Hebrews 13. and 42.* They shall haue their portions with the wicked in the lake that burneth with fire & brimstone, *Reuelation the 21. 8.*

Onely for the sinne of whoredome God was sorry at the heart, and repented that euer he made man, *Genes. 6. 67.*

*Saint Paul* saith, to auoid fornication, euery man may take a wife. *1 Corinthians the 7. 2.*

Therefore he which hath a wife of his owne, and yet goeth to another woman, is like a rich theefe, which will steale when he hath no need.

D

There

There are three waies to know a whore: by her wanton looks, by her speech, and by her gate, *Ecclesiasticus* 26. and in the same chapter he saith, that wee must not give out strength vnto harlots; for whores are the euil of all euils, & the vanitie of all vanities; they weaken the strength of a man, and deprive the body of his beauty; it furroweth his browes, and maketh the eyes dimme; and a whorish woman causeth the seauer and the gout: and at a word, they are a great shortning to a mans life.

For although they seem to be so dainty as sweet meat, yet in triall not so wholesome as fowre sauce: they haue wit, but it is all in craft; if they loue, it is vehement; but if they hate, it is deadly.

*Plato* saith, that women are eyther Angels or Devils, and that they either loue dearly, or hate bitterly; for a woman hath no meane in her loue, nor mercy in her hate; no pitie in reuenge, nor patience in her anger; therefore it is said that there is nothing in the world which both pleaseth and displeaseth a man more then a woman; for a woman most delighteth a man, and yet most deceiueth him; for as there is nothing more sweet vnto a man, then a woman when shee smileth: euen so there is nothing more odious then the angry countenance of a woman.

*Salomon* in his 20. of *Ecclesiastes* saith, that an angry woman will come at the mouth like a Bore: if all this be true, as most true it is, why shouldest thou spend one houre in the praise of women, as some fooles doe? for some will brag of the beauty of such a maid; another will vaunt of the brauery of such a woman, that shee goeth beyond all the Women in the parish: againe, some study their fine

wits

wits, how they may cunningly sooth women, & with Logicke how to reason with them, and with eloquence to perswadethem; they are alwaies tempering their wits, as Fiddlers doe their strings, who wrest them so high, that many times they stretch them beyond time, tune, and reason.

Againe, there are many that weary themselves with dallying, playing and sporting with women, and yet they are neuer satisfied with the vnvariable desire of them; if with a song thou wouldest be brought asleepe, or with a dance be led to delight, then a fayre woman is fit for thy dyet: if thy head be in her lap, she will make thee beleue that thou art hard by Gods seat, when indeede thou art iust at hell gate.

*Theodora* a monstrous strumpet, on a time made her brags to *Socrates* of the great haunt of lusty Gallants which came to her house, and furthermore she told him, that she could get away more of his Schollers from him, then he could of hers from her.

No maruell (quoth *Socrates*) for thy waies seeme pleasant and easie, and that is the way youth loues to walk in; but the way that leadeth to a vertuous life, seemeth full of brambles and bryers: and to march with this, there is an history that makes mention of three notable Curri-zanes, whose names were *Lamia*, *Flora*, & *Layes*: *Lamia* and *Layes* were *homo*, common to all men, they would play at small game, rather then sit out; these three Strumpets during their life time, were the beautifulest and richest of that trade in the world, and had three seuerall gifts, whereby they allured their Louers to seeke their fauours.

The Engine wherewith *Lamia* entrapped her Louers,  
D 2 proceeded



proceeded from her eyes; for by her smiling countenance, and wanton looks, shee greatly inflamed all that beheld her. And *Stira* won her lovers by her excellent wit and eloquent tongue. And *Lays* enticed her Lovers by her sweet singing & pleasant fingering of instruments of musick.

But now againe to *Lais*, King *Demetrius* gave but a glance of his eyes suddenly vpon her, and was taken presently with her net, and spent eleven talents of siluer vpon her, which he had provided and appointed to pay his souldiours; and furthermore, hee quite forsooke his owne wife, and neuer left the company of this Strumpet, vntill death tooke her from him; and after shee was dead, hee made great mone for her death; hee also kissed and embraced her, and caused her to be buried vnder his window; that so often as he did see her graue, hee might bewaile her death. *Lays* likewise had a King, whose name was *Pisrbus*, which was her chiefe friend, but yet hee serued but as it were for a cloak; for he continued not very long with her in Greece, but went himselfe to the warres in Italy; but in his absence hee was not onely fought to; but obtained of many, and set downe her price, that before shee would do her worke, shee would haue her money.

Now to *Flora*, shee was a Kings daughter, her parents died when shee was of the age of fiftene yeares, and shee was left as rich as beautifull, shee had the bridle of liberty throwne on her necke, so that shee might runne whither shee would; for shee was left without controulement, so that sodainly shee determined to trauell and see the wars of Africa, where shee made sale both of her personage and honour.

King



King *Alexander* was the first that made love vnto her, as he was marching to the warres of Carthage; and spent more money vpon her, then in conquering his enemies.

But as she was of noble race, so it is said, that she neuer gaue her selfe ouer to meane or petty company, as the other two did; but shee had a scruple for ouer her gate; the terror whereof was thus, King, Prince, Emperour or Bishop, enter this place and welcome: neither was this *Flores* so greedy of gold, as the other two were; for on a time one of her familiar friends, asked her the cause, why shee did not make price of her loue? shee made this answer, I commit my body to none but to Princes and Noblemen, and I sweare there was neuer man gaue me so little, but that I had more then I would haue asked, or that I looked for; and furthermore she said, that a noble woman ought not to make price of her loue: all things are at a certaine rate, except Loue; and that a woman of great beauty should be so much esteemed of, as shee esteemes of her selfe. Shee died at the age of forty yeares, and the wealth she left behinde her in Rome, was valued to be so much as would haue builded new walls round about the City, if there had beene no walls at all.

Was not that noble City of Troy sacked and spoyled for the faire *Hellena*? and when it had cost many mens liues, and much bloud was shed, & when they had got the conquest, they got but a harlot: by this & that which followeth, thou shalt see the power of women, how it hath bene so great, and more preuailed in bewitching mens wits, and in overcoming their fences, then all other things whatsoever. It hath not onely vanquished Kings and Keisars, but it hath also surprised castles & countries,

say, what is it that a woman cannot doe, which knows her power?

Therefore stay not alone in the company of a woman, trusting to thy own chastity, except thou be more stronger then *Sampson*, more wise then *Salomon*, or more holy then *David*; for these and many more haue beens overcome by the sweet entisements of women, as thou shalt read heereafter.

It is said, that the Gods themselues did change their shapes, for the loue of such women as they lusted after: *Jupiter*, he transformed himselfe into a Bull, *Neptune* into a Horse, and *Mercury* into a Goat.

*Aristippus* desired sweet meat for his belly, and a faire woman for his bed.

But in my minde, he that layes his net to catch a faire woman, hee may chance to fall into the sprindge which was laid for a woodcocke: therefore I doe admonish young men, and I aduise olde men, and I counsell simple men, and I warne all men, that they flye from a wicked woman, as from the pestilence, or else they will make thee flye in the end.

*Aristotle*, for keeping company with a quean in *Athens*, was faine to runne away, to saue himselfe from punishment; and yet he had dwelt there, and wrote many books for the space of thirty years.

Again of *Sampson* & *Heracles* for al their great strength and conquest of Giants and monsters, yet the one yeelded his club at *Dianers* foot, and the other revealed his strength to *Dalila*, and he paid his life for his folly.

The sugred and renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* vnto *Corinth*, to compound

compound and agree with *Layes* a common Strumpet, as you heard before of her, and yet hee had but one nights lodging with her. And the other was so farre in loue with another bird of the same cage, the which hee could not obtaine, nor yet could he conquer his affection, vntill hee had quite pined himselfe away, so that in short time hee had wasted himselfe to nothing.

*Plato*, for all his great Philosophy and knowledge, yet he kept company with *Archemasse* when she was olde, and forsaken of all her Louers, for she had giuen her selfe to a number in her youth, yet neuerthelesse *Plato* so loued her, that he wrote many verses in commendation of her.

Also *Socrates* for his grauity and wisdome is renowned throughout all the world, yet he most dearely loued *Alpasy*, an old and overworne Strumpet.

Loue stayed King *Antiochus* in *Calideia* a whole winter, for one maid that hee fancied there, to his great hinderance.

Loue stayed King *Hanniball* in *Capua* a long season, laying all other his necessary affaires aside, the which was no small hinderance to him; for in the meane while his enemies inuaded a great part of his Countrey.

Likewise *Iulius Caesar*, hee continued in *Alexandria* a long season, not for the loue of one, but hee lusted after many, to his great infamy and disgrace.

That great Captain *Holofernes*, whose sight made many thousandes to quake, yet he lost his life, and was slaine by a woman.

Was not *Herods* loue so great to a woman, that he caused *Iohn Baptist* to lose his head for her sake?

Wherefore to auoid the sight, many times is the best rator

And to cut off the occasion of the euill which cometh  
by women: For had not *Holofernes* leene the beauty of  
*Judith*, and marked the finenes of her foot, he had not lost  
his head by her. If *Herod* had not leene *Herodias* daugh-  
ter daunte, hee had not so rashly granted her Saint *John*  
*Baptists* head. Had not *Eua* leene the Apple, and also she  
was tempted with the beauty of the Serpent, who as our  
Scholers men do write, that he shewed himselfe like a faire  
yong man, but had not the seede in it, I say, shee had not  
eaten thereof, to her own griefe and many more. By sight  
the wife of *Philphar* was moued so lust after her seruant  
*Joseph*: It is said of *Semiramis* of *Babylon*, that after her  
husbands death, she waxed so vnassatiablen in carnall lust,  
that two men at one time could not satisfie her desire, and  
so by her vnassatiablenesse, at length all *Persia* grew full of  
whoores.

And the wife of one *Penisea* *Strumpet* in *Cyprus*: it is sup-  
posed, that by her fame and ill life, she caused all *Cyprus* at  
length to be full of queanes.

And of one faire *Rodape* in *Egypt*, who was the first no-  
ted woman in that Countrey, but at length all the whole  
countrey became full of Strumpets.

Is it not strange, that the seed of one man should breed  
such woe vnto all men?

One said vnto his friend, Come, let vs goe see a pretty  
wench: The other made this answer, I haue, said he, sha-  
ken such letters from my heeles, and I will neuer goe  
where I know I shall repent afterwards: but yet happily  
some may say vnto me, If thou shouldest refuse the com-  
pany of the curieuse of a woman, then shee would ac-  
count thee a soft-spirited foole, a milk-sop, & a meacock.

But

But alas fond foole, wilt thou more regard their babble,  
 then thine owne blisse, or esteeme more their frumpes,  
 then thine owne welfare? dost thou not know that Wo-  
 men alwaies striue against wisdom, although many  
 times it be to their vtter ouerthrow? Like the Bee which  
 is often hurt with her owne hony: euen so women are  
 often plagued with their owne conceit, waying downe  
 loue with discourtesie, giuing him a weed, which presents  
 them with flowers: as their catching in iest, and their  
 keeping in earnest, and yet she thinks that she keepes her  
 selfe blamelesse, and in all ill vices she would goe name-  
 lesse, but if shee carry it neuer so cleane, yet in the end  
 shee will be counted but for a cunny-catching queane;  
 and yet she will sweare that she will thrive, as long as she  
 can finde one man aliue: for shee thinkes to doe all her  
 knanery inuisible; she will haue a figge leafe to couer her  
 shames but when the fig leafe is dry and withered, it doth  
 shew their nakednesse to the world: for take away their  
 painted cloathes, and then they looke like ragged wals:  
 take away their ruffes, and they looke ruggedly: their  
 coyfes and stomachers, and they are simple to behold:  
 their haire vntrust, and they looke wildly, and yet there  
 are many which laies their nets to catch a pretty wo-  
 man, but hee which getteth such a prize, gaines nothing  
 by his aduenture, but shame to the body, and danger to  
 the soule; for the heat of the young bloud of these wan-  
 tons, leads many vnto destruction for this worlds plea-  
 sure. It chaunts your mindes, and infeebleth your bo-  
 dies with diseases, it also scandalleth your good names,  
 but most of all, it indangereth your soules; how can it o-  
 therwise choose, when lust and vncleannesse continually

E

keepe



keepe them company, gluttony and sloth serueth them at the table; pride & vaine-glory apparelleth them; but these seruants will waxe weary of their seruice, and in the end they shall haue no other seruants to attend them, but onely shame, griefe and repentance; but then, oh then (you will say) when it is too late, Oh would to God that wee had beene more carefull of true glorious modesty, and lesse cunning to keepe wantons company! Oh therefore remember, and thinke before-hand, that euery sweet hath his sowre: then buy not with a drop of hony a gallon of gall; doe not thinke that this worlds pleasure will passe away with a trifle, and that no sooner done, but presently forgotten: No, no, answere your selues that the punishment remaineth eternally, and therefore better it were to be an addle egge, then an euill bird. For wee are not borne for our selues to liue at pleasure, but to take paines, and to labour for the good of our Countrey, yet so delightfull is our present sweetnesse, that wee neuer remember the following sowre: for youth are too too easie womne and overcome with the worlds vanities: Oh too soone (I say) is youth in the blossomes deuoured with the caterpillers of foule lust, and lasciuious desires, the blacke Fiend of Hell, by his inticing sweeter sinne of lust, drawes many young wittes to confusion; for in time it drawes the hart bloud of your good names, and that being once lost, is neuer gotten againe.

Againe, Lust causeth you to doe such foule deedes, which makes your foreheads for euer afterwards seeme spotted with blacke shame, and euerlasting infamy, by which means, your graues after death are closed vp with times scandall. And yet Women are easily wooed, and soone



soone won, got with an apple, and lost with the paring : young wittes are soone corrupted, womens bright beauties breede curious thoughts ; and golden gifts easily overcome wanton desires, with changing modelty into pastimes of vanity, and being once delighted therein, continues in the same without repentance : you are onely the peoples wonder, and misfortunes banding ball tost vp & downe the world with woe vpon woe, yea ten thousand woes will bee galloping hard at your heeles, and pursue you whersoever you go; for those of ill report cannot stay long in one place, but rome and wander about the world, and yet euer vnfortunate, prospering in nothing, forsaken and cast out from all ciuill companies, still in feare lest authority with the sword of Iustice, barre them of liberty. Lo thus your liues are despised, walking like night-Owles in misery, and no comfort shall be your friend, but onely repentance comming too late, and ouer-deare bought : A penancee and punishment, due to all such hated creatures as these are.

Therefore beleeue, all you vnmarried wantons, and in beleeuing greene, that you haue thus vnluckily made your selues neither maidens, widdowes, nor wiues ; but more vile then filthy channell-durt, fit to be swept out of the heart and suburbs of your Countrey. O then suffer not this worlds pleasure to take from you the good thoughts of an honest life: But downe, downe vpon your knees, you earthly Serpents, and wash away your blacke sin with the cristall teares of true sorrow and repentance, so that when you wander from this inticing world, you may be washed and cleansed from this soule leprosie of nature.

Loe thus in remembrance of mind my tongue hath vttered to the wantons of the world, the abundance of my hearts grieve, which I haue perceiued by the vnseemely behaviour of vnconstant both men and women, yet men for the most part are touched but with one fault, which is drinking too much: but it is said of women, that they haue two faults, that is, they can neither say well, nor yet doe well.

For commonly, women are the most part of the forenoone painting themselves, and frizzling their haire, and prying in their glasse, like Apes to pranke vp themselves in their gawdies, like Poppets, or like the Spider which weaues a fine web to hang the flie. Amongst women she is accounted a slut which goeth not in her silkes: therefore if thou wilt please thy Lady, thou must like and loue, sue and serue, and in spending thou must lay on load; for they must haue maintainance howsoeuer they get it, by hooke or by crooke, out of *Indas* bag, or the Devils budget; thou must spare neither lands nor liuing, money nor gold.

For women will account thee a pinch-penny, if thou be not prodigall, and a dastard; if thou be not ventrous: for they account none valiant, except they be desperate: if silent, a foole; if full of words, a foole; iudging all to bee Clownes which be not Courtiers. If thou be cleanly in thine apparell, they will terme thee proud; if meane in apparell, a skouen; if tall, a lunge; if short, a dwarfe: for they haue ripe wits, and ready tongues, and if they get an inch, they will claime an ell: shee will cull thee about the necke with one hand; but the other shall bee diuing into thy pocker, and if thou take her with the manner, then it

was but in iest, but many times they take in iest (and if they be not spied) keeps it in earnest: but if thy pockets grow empty, and thy revenues will not hold out longer to maintaine her pompe and brauery, then she presently leaues to make much of thy person, and will not stick to say vnto thee, that shee could haue bestowed her loue on such a one as would haue maintained her like a woman, so by these means they weaue the web of their own woe, and spin the thred of their owne thraldome; if they lacke they will lacke at the last, for they will cut it out of the whole cloth so long as the peece will hold out.

Is not the Bee hired for his hony, the Sheepe sheared for his fleece, the Oxe necke wrought for his masters profit, the fowle plucked for her feathers, the tree grafted to bring forth fruit, and the earth laboured to bring forth come? but what labour or cost thou bestowest on a woman is all cast away, for shee will yeelde thee no profit at all, for when thou hast done all, and given them all that they can demand, yet thou shalt bee as well rewarded, as those men were whom *Esop* hired for three halpence a day to heare him recite his fables. These things being wisely considered, then what a foole art thou to blind thy selfe in their bold behaviour, and bow at their beckes, and come at their calls, and sell thy lands, to make them swimme in their silkes, and ier in their iewells, making *will* a Gentlewoman, insomuch that shee careth not a penny for the finest, nor a figge for the proudest: she is as good as the best, although she haue no more honesty then barely to serue her owne turne, suffering every mans fingers as deep in the dish, as thine are in the platter, and every man to angle, where thou castest thy

hooke, holding vp to all that come, not much vnlike a Barbers chaire, that so soone as one knaue is out, another is in, a common hackney for every one that will ride, a boate for every one to row in: now if thy wealth do begin to faile, then she biddeth thee farewell, and giveth thee the adieu in the Devils name; not much vnlike the knauish Porters in *Brislow*, who will cry, A new master, a new, and hang vp the old. If the matter be so plaine, then consider this, that the house where such a one keepeth her residence, is more odious with slander, then carrion doth infect the ayre with stinke; let them flatter how they will, there is no loue in them, but from the teeth outward. I blave their properties the plainer, & give thee the stronger reasons, because I would haue thee loath the alluring traines of such deceitfull and lasciuious women: although she make great protestations of loue, and thereto binderh her selfe with most damnable oathes, then beleuee her least of all, for there is no more hold in her oathes, nor in her loue, then is certainty of a fair day in Aprill, although it looke neuer so cleere, yet it may turne to a foule. I haue seene a Curtizan thus pictured out:

First, a faire young man blind, and in his armer a beautiful woman, with one hand in his pocket, shewing her theft, and a knife in the other hand to cut his throat.

Now peradventure, thou maist say vnto that, thou dost not know one woman from another, without some triall; because all women are in shape alike: for the lowre crab, is like the sweet pippin: true it is, so the Rauens a bird, and the Swan is but a bird: euen so many women are in shape Angells, but in qualities Devils; painted coffins with rotten bones: the Estridge carrieth faire feathers; but

but rank flesh: the heart *Melus* carrieth a flowre as white as snow, but a roote as blacke as inke.

Although women are beautifull, shewing pittie, yet their hearts are black, swelling with mischief, not much vnlike vnto old trees, whose outward leaues are faire and Greene, and yet the body rotten: if thou haue their honfes, thou wilt be enamoured; and if thou doe but harken to these *Syrrens*, thou wilt be enchanted, for they will allure thee with amorous glances of lust, and yet kill thee with bitter lookes of hate: they haue dimples in their cheekes to deceiue thee, and wrinkles in their browes to betray thee: they haue eyes to inuice, smiles to flatter, imbrace-ments to prouoke, beekes to recall, lips to inchant, kisses to inflame, and teares to excuse themselves.

If God had not made them only to be a plague to man, he would neuer haue called them necessary euils; & what are they better? for what do they either get or gain, saue or keepe? may they doe rather spend and consume all that which man painefully getteth: a man must be at all the cost, and yet liue by the losse.

It is very easie for him which neuer experienced himselfe in that vaine pleasure, or repenting pleasure, choose you whether, I meane the accompanying of lewd women: but such as are exercised and experimented in that kind of drudgery, they I say, haue a continuall desire, & temptation is ready at hand: therefore take heed at the first, suffer not thy selfe to be led away into lustfull folly, for it is more easie for a young man or maid to forbear carnall act, then it is for a widow, and yet more easie for a widow, then for her that is married and hath her husband wanting: then take heed at the first, for there is nothing



nothing gotten by women but repentance.

For women are like the Bay tree, which is euer green, but without fruit; or like the vnprofitable thorne, which beareth as trimme blossome as the apple; this is nothing, but to tell thee that thou must not iudge of gold by the colour, nor of womens qualitie by their faces, nor by their speeches, for they haue delicate tongues, which will rauish and tickle the itching eares of giddy headed yong men, so foolish, that they think themselves happy if they can but kisse the dazie, whereon their loue doth tread: who if she frowne, then he descends presently into hell: but if she smile, then is hee carried with wings vp into heauen: there is an old saying, that when a dog wags his tayle, he loues his master.

Some thinke, that if a woman smile on them, she is presently ouer head and eares in loue: one must weare her glove, another her garter, another her colours of delight, and another shall spend and liue vpon the spoile which shee getteth from all the rest: then if thou wilt giue thy body to the Chirurgian, and thy soule to the Deuill, such women are fit for thy diet. Many creatures of euery kind resemble Women in conditions; for some horse an vn-skillfull rider can hardly disorder; and some againe in despite of the best rider that is, will haue a iadish trick: some Hawke although he be ill serued, yet will sit quiet; and some, if neuer so well serued, yet will continually flie at checke: againe, some hounds by no meanes will forsake their vndertaken game, and some againe in despite of the huntsman will continually runne at randome: and some men will steale if their hands were bound behinde them; and some againe will rather sterue then steale, even so



so some women will not bee wroth with seuen yeares  
louing; and some againe will offend with an houres li-  
berty.

Therefore, if thou study a thousand yeares, thou shalt  
find a woman nothing else but a contrary vnto man: nay  
if thou continue with her a hundred years, yet thou shalt  
find in her new fancies; and contrary sorts of behauiour;  
therefore, if all the world were paper, and all the sea inke,  
and all the trees and plants were pens, and euery man in  
the world were a writer, yet were they not able with all  
their labour and cunning, to set downe all the crafty de-  
ceits of women.

Now me thinkes I heare some of you say, that young  
wits are soone corrupted, and that womens bright beau-  
ty breedeth curious thoughts in men, also golden gifts  
easily ouercommeth wanton womens desires: and there-  
by make them become *Venus* darlings, quite changing  
customes of modesty, into passions of vanity, wherein  
once delighted, they continue in the same without repen-  
tance or sorrow: But out alas, you lasciuious Dames,  
these lewd conditions of yours, will speedily bring all  
your ioyes to sorrow.

### CHAP. III.

*This third Chapter sheweth a remedy against loue, also many  
reasons not to be too hasty in choise of a Wife. But if no  
remedy but thou wilt marry then how to choise a Wife,  
with a Commendation of the good, vertuous, and honest  
Women.*

**B**e not so hasty to marry, for doubt lest thou  
 marry in haste, and repent by leisure: For  
 there are many troubles which cometh  
 galloping at the heels of a woman; which  
 many young men before-hand doe not thinke of, the  
 world is not all made of Citronale; nor all is not gold  
 that glisters; nor a smiling countenance is no certaine  
 testimoniall of a merry heart: nor the way to heaven is  
 not strewd with rushes; no more is the cradle of ease  
 in a womans lappe: if thou wert a seruant, or in bon-  
 dage before, yet when thou marriest, thy toyle is neuer  
 the neer ended, but even then, and not before, thou chan-  
 geest thy golden life which thou didst lead before, in re-  
 spect of the married; for a drop of hony which quickly  
 turneth to bee as bitter as woad-wood: And therefore  
 farre better it were to haue two plowes going then one  
 cradle, and better a barne filled then a bed; therefore cut  
 off the occasion, which may any way bring thee into  
 soles Paradise. Then first, and above all, shun idleness  
 for idleness is the beginner and maintainer of loue, there-  
 fore apply thy selfe about some affaires, or be occupied  
 about some businesse: for so long as thy mind or thy bo-  
 dy is in labour, the loue of a woman is not remembred,  
 nor lust neuer thought vpon: but if thou spend thy time  
 idly amongst women, thou art like vnto him which  
 playeth with the Bee, who may sooner feele of her sting,  
 then taste of her hony; he that toucheth pitch, may bee  
 defiled therewith. Roses vnadvisedly gathered, prick  
 our fingers; Bees vn gently handled, sting our faces, and  
 yet the one is pleasant, and the other is profitable; and if  
 thou be in company of women, the Deuill himselfe hath  
 not

not more illusions to get men into his net, then women  
 haue deuices & inuentions to allure men into their loues;  
 and if thou suffer thy selfe once to bee led into fooles pa-  
 radise, (that is to say) the bed or closet wherein a woman  
 is, (then I say) thou art like a bird snared in a Lime-bush,  
 which the more she strueth, the faster she is. It is vnpo-  
 sible to fall amongst stones, and not be hurt, or amongst  
 thornes, and not be prickt, or among nettles, and not be  
 stung: a man cannot carry fire in his bosome, and not  
 burne his cloathing; no more can a man liue in loue, but  
 it is a life as wearisome as hell; and hee that marrieth a  
 wife, matcheth himselfe vnto many troubles. If thou ma-  
 riest a still and a quiet woman, that will seeme to thee  
 that thou ridest but an ambling horse to hell; but if with  
 one that is froward and vnquiet, then thou wert as good  
 ride a trotting horse to the Deuill: heerein I wil not be my  
 owne caruer, but I referre you to the iudgement of those  
 which haue seene the troubles, and felt the torments; for  
 none are better able to iudge of womens qualities, then  
 those which haue them, none feelles the hardnesse of the  
 Flint, but he that strikes it, none knowes where the shoe  
 pincheth but he that weares it. It is said that a man should  
 eat a bushell of salt with one which hee meanes to make  
 his friend, before hee put any great confidence or trust  
 in him: And if thou be so long in choosing a friend,  
 in my minde thou hadst neede to eat two bushells of salt  
 with a woman, before thou make her thy wife; other-  
 wise, before thou hast eaten one bushell with her, thou  
 shalt taste of ten quarters of sorrow, and for euery dram  
 of pleasure, an ounce of paine, and for euery pint of ho-  
 ney a gallon of gall, and for euery inch of mirth an ell

of none. In the beginning, a woman loue seemeth delightfull, but endeth with destruction; therefore hee that trusteth to the loue of a woman, shall be as sure as he that hangeth by the leafe of a tree in the later end of Summers; and yet there is great difference betwixt the standing poole, and the running streame, although they are both waters.

Therefore of two euils, choose the least, and auoid the greatest; but my meaning is not heere to aduise thee to choose the least woman: for the little women are as vnhappy as the greatest; for though their stature be little, yet their hearts are big: then speake faire to all, but trust, none, and say with *Diogenes*, It is too soone for a young man to marry, and too late for old men. One asked a Philosopher, what the life of a married man was? hee answered, Misery. And what is his felicity? Misery: for he still lingers in hope of further ioy. And what is his end? and he still answered, Misery.

There are sixe kinds of women that thou shouldest take heede that thou match not thy selfe to any one of them: that is to say, good nor bad, faire nor foule, rich nor poore; for if thou marriest one that is good, thou maist quickly spill her with too much making of her: for when prouender pricks a woman, then shee will grow knauish: and if bad, then thou must support her in all her bad actions, and that will be so wearisome vnto thee, that thou hadst as good draw water continually to fill a bottomlesse tub: if she be faire, then thou must doe nothing else but watch her? and if shee be foule and loathsome, who can abide her? if shee bee rich, then thou must forbear her because of her wealth: and if she be poore, then

then thou must needs maintaine her.

For if a woman be neuer so rich in dowry, happy by her good name, beautifull of body, sober of countenance, eloquent in speech, and adorned with vertue, yet they haue one ill quality or other, which ouerthroweth all the other: like vnto that Cow which giueth great store of milke, and presently striketh it downe with her foot: such a cow is as much to be blamed for the losse, as to be commended for the gift: or like as when men talke of such a man, or such a man, he is an excellent good workeman, or he is a good Chirurgian, or a good Philition, or hee is a pretty fellow of his hands, but if they conclude with this word, But it is pittie he hath one fault, which commonly in some men is drunkenness, then I say, if he were endued with all the former qualities, yet they cannot gaine him so much credit to counterpoise the discredit that cometh thereby.

It is said of men, that they haue that one fault, but of women it is said that they haue two faults, that is to say, they can neither say well, nor doe well: there is a saying that goeth thus, that things far fetched and deare bought are of vs most dearely beloued, the like may be said of women, although many of them are not farre fetched, yet they are deare bought, yea and so deare, that many a man curseth his hard penniworths, and bannes his owne heart: for the pleasure of the fairest woman in the world lasteth but a hony moone, that is, while a man hath glutted his affections, and reaped the first fruit, his pleasure beeing past, sorrow and repentance remaineth still with him.

Therefore to make thee the stronger to strue against



these tame Serpents, thou shalt haue more stringes to thy bow then one, it is safe riding at two anchors, alwaies look before thou leape, lest thy stins thou chance to breake. Now the fire is kindled, let vs burne the other fagot, and so to our matter againe.

If a woman be neuer so comely, thinke her a counterfet, if neuer so straight, thinke her crooked; if she be well set, call her a bolle; if slender, a hazell twig; if browne, thinke her as blacke as a Crow; if well-coloured, a painted wall; if sad, or shame fac'd, then thinke her a clowne; if merry and pleasant, then she is the liker to be a wanton. But if thou be such a foole that thou wilt spend thy time and treasure, the one in the loue of women, and the other to delight them; in my mind thou resemblest the simple Indians, who apparell themselves most richly when they goe to be burned.

But what should I say? some will not giue their bable for the Tower of London. He that hath sailed at sea, hath scene the dangers, and he that is married, can tell of his owne woe, but he that is neuer burnt, will neuer dread the fire. Some will goe to dice, although they see others lose all their money at play, and some will marry, though they beg together. Is it not strange that men should be so foolish to dote on women, who differ so farre in nature from men? for a man delights in armes, & in hearing the ratling drums, but a woman loues to heare sweet musick on the Lute, Cittern, or Bandora: a man reioyceth to march among the murdered carkasses, but a woman to dance on a silken carpet: a man loues to heare the threatnings of his Princes enemies, but a woman weeps when she heares of wars: a man loues to lye on the cold grasse, but



but a woman must be wrapped in warme mantles: a man triumphes at warres, but a woman reioyceth more at peace.

If a man talke of any kinde of beast or fowle, presently the nature is knowne: as for example, the Lyons are all strong and hardy, the Hares are all fearefull and cowardly, the Doves are all simple, and so of all beasts and fowle the like, I meane few or none swauing from his kind; but women haue more contrary sorts of behavior then there be women; and therefore impossible for a man to know all, no nor one part of womens qualities all the daies of thy life.

Some with sweete words vndermine their husbands, as *Dalila* did *Samson*, and some with chiding & brawling are made weary of the world, as *Socrates* and others: *Socrates* when his wife did chide and brawle, would go out of the house till all were quiet againe; but because hee would not scold with her againe, it grieved her the more; for on a time shee watched his going out, and threw a chamber-pot out of a window on his head. Ha, ha, quoth hee; I thought after all this thunder there would come raine.

There is an history maketh mention of one named *Annynious*, who inuited a friend of his to go home with him to supper; but when he came home, he found his wife chiding and brawling with her maidens, whereat his guest was very much discontented. *Annynious* turning to him, said. Good Lord how impatient art thou? I haue suffered her these twenty yeares, and canst not thou abide her two houres? by which meanes he caused his wife to leaue chiding, and laughed out the matter.

There

There is no woman but either the hath a long tongue, or a longing tooth, and they are too ill neighbours, if they dwell together: for the one will lighten thy purse, if it be still pleased, and the other will waken thee from thy sleepe, if it be not charmed. Is it not strange of what kinde of metall a womans tongue is made of? that neither correction can chastise, nor faire meanes quier: for there is a kinde of verhome in it, that neither by faire meanes nor foule they are to be ruled. All beasts by man are made tame, but a womans tongue will neuer be lame: it is but a small thing, and seldome seene, but it is often heard, to the terror and viter confusion of many a man.

Therefore, as a sharpe bit curbes a froward horse, euen so a curst woman must be roughly vsed: but if women could hold their tongues; then many times men would hold their hands. As the best metled blade is mixt with iron, euen so the best woman that is, is not free from faults: the goodliest gardens are not free from weeds, no more is the best nor the fairest woman from ill deeds.

*He that vseth troth to tell,  
May blamed be, though he say well.  
If thou be yong marry not yet,  
If thou be old, thou wilt haue more wit;  
For young mens wines will not be taught,  
And old mens wines are good for nought.  
When he that for a Women strineth by law,  
Shall strine like a cox-comb, and prone but a daw.  
Then buy not thou with ouer-much cost,  
The thing which yeelds but labour lost.*

Diuers beasts, and fowle, by nature haue more strength in one part of the body then in another, as the Eagle in the

the beake, the Vnicorne in the horne, the Bull in the head, the Beare in his armes, the Horſe in his breaſt, the Dogge in his teeth, the Serpent in his tayle: but a womans chiefe ſtrength is in her tongue: the Serpent hath not ſo much venome in his tayle, as ſhe hath in her tongue; and as the Serpent neuer leaueth hiſſing and ſtinging, and ſeeking to doe miſchiefe: euen ſo, ſome women are neuer well, except they be caſting out venome with their tongues, to the hurt of their husbands or of their neighbours; therefore he that will diſcloſe his ſecrets to a woman, is worthy to haue his hayre cut with *Samſon*; for, if thou vnfoldeſt any thing of ſecret to a woman, the more thou chargeſt her to keepe it cloſe, the more ſhee will ſeeme as it wereto be with child till ſhee haue reuealed it amongſt her goſſips; yet if one ſhould make doubt of her ſecretie, ſhee would ſeeme angry, and ſay, I am no ſuch light huſwife of my tongue, as they whole ſecrets lye at their tongues ends, which flies abroad ſo ſoone as they open their mouthes; therefore feare not to diſcloſe your ſecrets to me, for I was neuer touched with any ſtayne of my tongue in my life; nay, ſhe will not ſticke to ſweare that ſhe will tread it vnderfoot, or bury it vnder a ſtone: yet for all this beleene her not, for euery woman hath one eſpeciall goſſip at the leaſt, which ſhe doth loue and affect aboue all the reſt, and vnto her ſhe runneth with all the ſecrets ſhe knoweth.

There is an hiſtory making mention of one *Lys*, whom King *Amasius* commanded to goe into the market, and to buy the beſt and profitableſt meat he could get; and he bought nothing but tongues; the King asked him the reaſon why he bought no other meat, who made this anſwer,

G

I was

I was commanded to buy the best meate, and from the tongue came many good and profitable speeches; then the king sent him againe, and bad him buy the worst and vnprofitablest meat: and he likewise bought nothing but tongues; the King againe asked him the reason, from nothing (said he) commeth worse venome, then from the tongue, and such tongues most women haue.

Romane histories make mention of one of the chiefe gouernors of Rome, that had a sonne whose name was *Papirius*, whose father took him with him to the Councel house, that thereby he might leame wisdom, wishing him withall to keepe their secrets: his mother was diuers times asking of the boy what they did at the Councell-house, and what the cause was of their often meeting; on a time young *Papirius* fearing to displease his Father, and hoping to satisfie his mother told her this, Mother (said he) there is hard hold amongst them about making of a law, that euery man shall haue two wiues; or euery woman two husbands, and so farre as I can perceiue, it is likely to bee concluded vpon that euery man shall haue two wiues.

The next day, when he and his father were gone to the Councell-house, she bestirred her selfe, and got most of the chiefe women of the city together; and told them what a law was like to be made, if it were not preuened: and so to the Councell-house they went a great flocke of them: but when they came in, the Gouernours were all amared, and asked the cause of their comming? and one of the women hauing leaue to speake, said thus; Whereas you are about to make a law, that euery man shall haue two wiues, consider with your selues what vnquietnesse

quietnesse and strife thereby wil arise: but (said she) it were better that one woman should haue two husbands, that if the one were on businesse abroad, the other might be at home. Now when the Gouvernours heard this speech, they maruelled whereupon it should arise? then yong *Paphianus* requested that hee might speake, who presently resolved them the cause of the womens comming, so they greatly commended the boy, and laughed the women to scorn.

Heere thou maist perceiue by a taste, what wine is in the butt: if the Dragons head be full of poyson, what venome then (think you) lurketh in the tayle? All this is but to tell thee of the doubts and dangers that come by marriage, yet I would not haue all men feare to lye in the grasse, because a Snake lyeth there: nor all men feare to go to Sea, because some men are drowned at Sea, neither do I warrant all men to feare to goe to their beds because many dye in their beds: then marry a Gods name, but againe and againe take heed to the choyce of thy wife.

Marry not for beauty without vertue, nor choole for riches without good conditions. *Salomon* amongst many other notable sentences fit for this purpose, saith, that a faire woman without discreet maners, is like a gold ring in a fumes snout? and if thou marriest for wealth, then thy wife many times will cast it in thy dish saying, that of a begger she made thee a man: againe, if thou marriest for beaurty and aboue thy calling, thou must not onely beare with thy wiues folly, but with many vnhappy words, for she will say, she was blinded in fancying thee: for she might haue had Captain such a one, or this Gentleman, or that, so that thou shalt neuer need to craue a



foyle word at her hand in seauen yeares, for thou shalt haue enough without asking; besides, I feare me thou wilt be better headed then wedded, for shee will make thee weare an Oxe feather in thy cap; yet he which hath a fair wife will aduenture on a thousand infamies, only in hope to keepe her in the state of an honest woman; but if shee be ill giuen, do what thou canst, breake thy heart & bend thy study neuer so much, yet all will not serue, thou maiest let her goe all howres of the night, shee will neuer meete with a worse then her selfe, except shee meete with the diuell himselfe.

Therefore yet once more I aduise thee in the choice of thy wife, to haue a speciall regard to her qualities and conditions before thou shake hands or iumpe a match with her: Also inquire and marke the life and conuersation of her Parents, let the old Prouerbe put thee in mind heereof, that an euill Bird layeth an ill Egge, the Cat will after her kinde, an ill Tree cannot bring forth good fruit, the young Crab groweth crooked like the Damme, the young Cocke croweth as the old, and it is a very rare matter to see children tread out of the paths of their Parents. He that commeth into a Fayre to buy a horse, will pry into euery part to see whether hee be sound of winde and limbe, and without cracke or flaw, and whether his breeding were in a hard soyle, or whether he be well paced, and likewise he will haue a care that his horse shall haue all outward markes which betoken a good horse, yet with all the cunning he hath, he may be deceyued; but if he proue a lade, he may put him away at the next Fayre.

But if in choyse of thy wife thou be deceyued, as many  
men



men are, thou must stand to thy word which thou madeſt before the whole Parrish, which was, to take her for better or worſe; for there is no reſuſing, ſhee will ſticke to thee as cloſe as a ſaddle to a horſes backe, and if ſhe be ſtowardly giuen, then ſhee will vexethee night and day.

Among the quieteſt couples that are, yet houſhold iars will ariſe, but yet ſuch quarrels which happen in the day, are often qualiſied with kiſſes in the night; but if it be not ſo ended, their thirſt will goe forward like the carriage which is drawn between two horſes, taile to taile, & if ſhe cannot reuenge her ſelfe with her tongue, nor with her hands, nor with conueying thy goods, yet ſhee will pay thee home priuately; for if thou ſtrike with thy ſword, ſhe will ſtrike with the ſcabard; chooſe not the rapier by his ringing, nor thy wife by her ſinging; for if thou doeſt, thou mayeſt be very well deceiued in both, for thy rapier may proue a gad, and thy wife but little better.

Now if thou aſke me how thou ſhouldeſt chooſe thy wife? I anſwere, that thou haſt the whole world to make choyle, & yet thou maiſt be deceiued. An ancient father being aſked by a young man how hee ſhould chooſe a wife, hee answered him thus, When thou ſeeſt a flocke of maydenstogether, hudwinke thy ſelfe faſt, and runne amongſt them, and looke which thou chaſeſt, let her be thy wife; the young man told him, that if hee went blind-folded, he might be deceiued: and ſo thou maiſt (quoth the old man) if thy eyes were open; for in the choiſe of thy wife, thou muſt not truſt thiy owne eies, for they will deceiue thee, and bee the cauſe of thy woe: for ſhe may ſeeme good whoſe waſte is like a wand, or ſhe which

hath a spider fingered hand, or she which on her tiptoes still doth stand, and neuer read but in a golden booke, nor will not be caught but with a golden hooke; or such a one as can stroke a beard, or looke a head, and of euery flea make her selfe afraid; if one had a spring, such a wench would make him a beggar if he were halfe a King: then this is no bargaine for thee. But harke a little further: the best time for a young man to marry, is at age of twenty and five, and then to take a wife of the age of seuentene yeares, or thereabout, rather a maid then a widdow; for a widdow is framed to the conditions of another man, and can hardly be altered, so that thy paines will be double: for thou must vnlearne a widdow, and make her forget and forgoe her former corrupt and disordered behauiour, the which is hardly to be done: but a young woman of tender yeares is flexible and bending, obedient and subiect to do any thing, according to the will and pleasure of her husband.

And if thy state be good, marry neere home, and at leisure; but if thy state be weake and poore, then to better thy selfe after enquiry made of her wealth & conditions, go farre off, and dispatch it quickly, for doubt lest tatling speeches, which commonly in these cases runne betwixt party and party, and breake it off, euen then when it is come to the vp-shot: but as I haue already said, before thou put thy foote out of doores, make diligent enquiry of her behauiour; for by the market folke thou shalt heare how the market goeth: for by enquiry thou shalt heare whether she be wise, vertuous, and kinde, wearing but her owne proper haire, and such garments as her friends estate will affoord, or whether shee loue to keepe  
within

within the house, and to the seruants haue a watchfull eie, or if she haue a care when to spend, & when to spare, and to be content with what God doth send, or if she can shed no kinde of vnstained teares, but when iust cause of hearty sorrow is, and that in wealth and woe, in sicknesse and in health, shee will be all alike, such a wife will make thee happy in thy choise.

Although some happen on a deuilish and vnhappy women, yet all men do not so, and such as happen ill it is a warning to make them wile, if they make a second choise, not that all other shall haue the like fortune, the sunne shineth vpon the good and bad, and many a man happeneth sooner on a threwe then a sheep: Some thrine by dicing, but not one in an hundreth, therefore dicing is ill husbandry: some thrine by marriage, and yet many are vndone by marriage, for marriage is eyther the making or marring of many a man, and yet I will not say but amongst dust there is Pearles found, and in hard rockes Dyamonds of great value, and so amongst many women there are some good, as that gracious and glorious Queene of all womankind, the Virgin *Mary*, the mother of all blisse. what won her honour, but an humble minde, and her paines and loue vnto our Saviour Christ.

*Sara* is commended for the earnest loue that shee bare to her husband, not onely for calling him Lord, but for many other qualities: Also *Susanna* for her chastity, and for creeping on her knees to please her husband, but there are meaner histories which makes mention of many others, as chat of *Demetries* how that she was content to run Lackey by her husbands side.

Likewise *Lucerna*, for the loue and loyalty, that shee  
bare

bare to her husband, being unkindly abused by an vn-  
chaste lecher against her will, shee presently slew her selfe  
in the presence of many, rather then shee would offer her  
body againe to her husband being but once defiled. <sup>h</sup>  
It is recorded of an Earle, called *Gunselles*, that vpon  
the Kings displeasure was committed to prison, and his  
wife hauing liberty to visit him in prison, on a time she  
caused him to put off his apparell, and to put on hers, &  
so by that meanes got out by the Porter, and she remain-  
ed in prison; and so by this meanes he escaped the angry  
rage of his Prince, and afterwards his wife was deliuered  
also.

Likewise it was no small loue that *Artymenes* bare to  
her husband; for after his death shee built such a famous  
Sepulchre (and bestowed the greatest part of her wealth  
thereon) in so much as at this day it is called one of the  
seauen great wonders of the world.

Also *Pliny* makes mention of a Fisher-man which dwelt  
neere vnto the Sea side, and hee fell sick of an incurable  
disease, by which meanes hee endured such torment and  
paine, that it would haue grieved any creature to be-  
hold him; his carefull and louing wife laboured and tra-  
uelled farre and neere to procure his health againe, but  
at last seeing all meanes in vaine, shee brake out with  
him in these words: Death at one time or another will  
come, and therefore rather then you should any longer  
indure this miserable life, I am content that both of vs  
preuent death before he come in this poore grieved man  
did yeelde her counsell; and they went forth to the top  
of an exceeding high Rocke, & there this woman bound  
her selfe fast to her husband; and from thence casting  
them-

themselves downe, ended their liues together.

Now I doe not commend this death to be godly, although it shewed great love in the woman. No doubt but the King of *Ayra* had a very kinde and louing wife as shall appeare, for when *Alexander* the great, had deprived him of the greatest part of his kingdome, yet he bare it out very patiently with a valiant & manly courage, and without any shew of outward griefe at all: but when newes was brought him that his wife was dead, hee then most grievously brake into teares, and wept bitterly, and withall hee said, that the losse of his whole Kingdome should not haue grieved him so much, as the death of his wife.

It is also recorded of *Alexander*, that at the death of his wife he made such a sorrowful kind of speech for her, saying, Death were kind if he tooke nothing but that which offendeth; but he hath taken her away which neuer offended. Oh death, thou hast bereaued mee of the better part of my life!

It is also said of *Valerius Maximus*, that he on a time finding two Serpents in his bed-chamber, being strangely amazed thereat, he demanded of the South-layers what it meant, and they answered him, That of necessity he must kill one of them; and if he killed the male, then hee himselfe must first die; and if the female, then his Wife should die before him: & because he loued his Wife better then himselfe, he most grievously made choyse of the male, and killed him first, and shortly after he dyed, leaving his wife a widdow.

Such a kinde foole to his wife was *Adam*, for he was forbidden on paine of death, not to eate of the tree of

H

good



good and euill, yet for all that, *Adam* notwithstanding, to gratifie his wiues kinde will, and for loue he bare her, refused not to hazard his life by breach of that commandement.

But because in all things there is a contrary, which sheweth the difference betwixt the good and the bad, euen so both of men and women there are contrary sorts of behaviour: if in thy choise thou happen on a good wife, desire not to change: for there is a Prouerbe saith, Seldome commeth a better. And there is none poorer then those that haue had many wiues. Thou maist beare a good affection towards thy wife, & yet not let her know it: thou maist loue her well, and yet not carry her on thy backe: a man may loue his house well, and yet not ride on the ridge: loue thy wife, and speake her faire, although thou doe but flatter her: for women loue to be accounted beautifull, and to be mistresses of many maides, & to liue without controlement, and kinde words as much please a woman, as any other thing whatsoeuer: and a mans chiefeft desire should bee first the grace of God, a quiet life, and an honest wife, a good report, and a friend in store; and then what neede a man to aske any more?

Saint *Paul* saith, those which marry doe well, but he also saith, those which marry not doe better; but yet also he sayth, that it is better to marry then to burne in lust. A merry companion being asked by his friend, why he did not marry, he made this answer, and said; That hee had beene in Bedlam two or three times, and yet hee was neuer so mad to marry; and yet there is no ioy nor pleasure in the world which may bee compared to marriage, so the parties are of neere, equall yeeres, and of good qualities,

lies, then good fortune and bad is welcome to them; both their cares are equall, and their ioyes equall, come what wil all is welcome, & all is common betwixt them: the husband doth honour and reuerence her, and if hee be rich he committeth all his goods to her keeping, and if he be poore, and in aduersity, then he beareth but the one halfe of the grieffe, & furthermore shee will comfort him with all the comfortable meanes she can deuise, and if he will stay solitary in his house, she will keep him company, if he will walke into the fields, why shee will goe with him, and if he be absent from home, she sigheth often, and wisheth his presence, being come home, he findeth content sitting smiling in every corner of his house, to giue him a kind and a hearty welcome home, and she receiueth him with the best and greatest ioy that she can: Many are the ioyes and sweet pleasures in marriage, as in our children, being young, they play, prattle, laugh, and shew vs many pretty toyes to moue vs to mirth and laughter, and when they are bigger growne, and that age or pouerty hath afflicted the Parents, then they shew the duety of children in relieuing their old aged parents with what they can shift for, and when their parents are dead, they bring them to the earth, from whence they came.

Yet now consider on the other side, when a wrinkled and toothlesse woman shall take a bearded boy (a short tale to make of it) there can be no liking nor louing betweene such contraries, but continuall strife and debate, so likewise when matches are made by the Parents, and the dowry told and paid before the young couple haue any knowledge of it, & so many times are forced against

their minds, fearing the rigor and displeasure of their parents, they often promise with their mouthes that which they refuse with their hearts.

Also if a man marry a wife for fayre looks without dowry, then their loue will soone waxe cold; insomuch that they vse them not like Mues, but rather like kitchin stuffe; whereas those which marry rich wives, they haue alwaies something to be in loue withall. It is a common thing now a dayes, that faire women without riches finde more louers then husbands.

Choole not a wife too faire, nor too foule, nor too rich; for if she be faire, every one will be catching at her; and if she be too foule, a man will haue no minde to loue her which no man likes, & if too rich thou thinkest to marry with one which thou meanest to make thy companion, thou shalt finde her a commanding Mistresse; so that riches causeth a woman to be proud, beauty makes her to be suspected, and hard fauoured maketh her to be hated. Therefore choose a wife young, well borne, and well brought vp, reasonable rich, and indifferent beautifull, and of a good wit and capacity: also in choyse of a wife, a man should note the honesty of the parents, for it is a likelihood that those children which are vertuously brought vp will follow the steps of their parents, but yet many a tree is spoyled in the hewing, there are some which haue but one onely daughter, and they are so blinded with the extream loue that they beare her, that they will not haue her hindered of her will whatsoeuer she desireth; so suffering her to liue in all wanton pleasure and delicacy, which afterwards turneth to be the cause of many inconueniences.

Now

Now the Father before he marry his daughter, is to list thoroughly the qualities, behaiour, and life of his sonne in law; for he which meeteth with a ciuill and an honest sonne in law, getteth a good sonne, and he which meeteth with an ill one, casteth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neyther necessity nor superfluity bee the occasion to worke her dishonour: for both want and plenty, both ease and disease makes some women oftentimes vncchaste: and againe, many times the wife seeing the husband take no care for her, making belike this reckoning that no body else will care for her, or desire her: but to conclude this point, shee onely is to be accounted honest, who hauing liberty to doe amisse, yet doth it not.

Againe, a man should thus account of his wife, as the only treasure he enioyeth vpon earth, & he must also account that there is nothing more due to the wife, then the faithfull, honest, and louing company of the husband, he ought also in signe of loue, to impart his secrets and counsell vnto his wife, for many haue found much comfort and profit by taking their wiues counsell; and if thou impart any ill hap to thy wife, shee lighteneth thy griefe, eyther by comforting thee louingly, or else in bearing a part thereof patiently. Also if thou espie a fault in thy wife, thou must not rebuke her angerly or reproachfully, but onely secretly betwixt you two, alwaies remembering that thou must neyther chide nor play with thy wife before company, those that play and daily with them before company, they doe thereby set other mens teeth on edge, and make their wiues the lesse shamefast.

It behoueth the married man alwaies to shew himselfe in speech & countenance both gentle and amiable; for if a woman of modest behaviour seeth any grosse incivility in her husband; shee doth not onely abhorre it, but also thinketh with her selfe, that other men are more discrete; and better brought vp, therefore it standeth him vpon to be ciuill and modest in his doings, lest he offend the chaste thoughts of his wife, to whose liking he ought to conforme himselfe in al honest and reasonable things, and to take heede of euery thing which may dislike her.

Why some women loue their louers better then their husbands; the reason is, the louer in the preience of his Lady is very curious of his behaviour, that hee vseth no vnseemely gestures, whereby there may no suspicion of ieaiousie or any exception bee taken by any thing hee doth: it behoueth euery woman to haue a great regard to her behaviour, and to keepe her selfe out of the fire, knowing that a woman of suspected chastity liueth but in a miserable case, for there is but small difference by being naught, and being thought naught, and when she heareth another woman ill spoken of, let her thinke in her minde what may bee spoken of her; for when a woman hath gotten an ill name, whether it bee deseruedly or without cause, yet shee shall haue much adoe to recover againe the honour and credite thereof: let a woman auoyde so much as may bee the company of a woman which hath an ill name, for many of them indeauour by their euill fashions and dishonest speech, to bring others to doe as they doe, and many of them with in their hearts that all women were like vnto themselves: it may be said

of



of many women that the feathers are more worth then the birds; therefore it behooueth euery woman to behaue her selfe so sober and chaste in countenance and speech, that no man may be so bold as to assayle her: for commonly Castles, if they come once to parlie, are at point to yeeld, therefore if a woman by chance be set vpon, let her make this answere, When I was a maid, I was at the disposition of my parents, but now I am married, I am at the pleasure of my husband, therefore you were best speake to him, and to know his mind what I shall doe; & if her husband be out of the way, let her alwaies behaue her selfe as if he were present.

Also a woman may consider, if her husband be cholericke and hasty; shee must overcome him with milde speech, and if he chide she must hold her peace, for the answere of a wise woman is silence, and shee must stay to vtter her minde vntill hee be appeased of his fury, and at quiet: for if women many times would hould their tongues they might be at quiet. There was a very angry couple married together, and a friend being with them at supper, asked them how they could agree together being both so froward and testy; the good man made him this answer, When I am angry my wife beareth with me, and when shee is angry I beare with her, for with what heart can a man so much as touch a haire of his wiues head? (I meane rigorously) for the husband ought to rebuke her with words secretly, and seeke to reforme her by good counsell: hee ought to lay before her the shame of ill doing, and the praise of well doing, if this will not serue, yet hee ought rather patiently to forbear her, then rigorously to beate her, for shee is flesh of his flesh,

flesh & there is no man so foolish to hurt his owne flesh. A man ought to be a comforter of his wife, but then hee ought not to be a tormentor of her, for with what face can a man embrace that body which his hands have battered & bruised; or with what hart can a woman loue that man which can finde in his hart to beat her?

Also when a man findeth a painefull and carefull woman, which knoweth when to spend, and when to spare, and to keepe the house in good order, then the husband will not deny such a wife any necessary thing belonging to the house: but if there be a light huswife who liueth without doing of any thing, without caring for husband, children or seruants; or any other thing belonging to the house, thereby shewing, although her body bee in the house, yet her mind is abroad, which redowndeth to her shame, & to her husbands great hinderance, for when the Mistresse is occupied in vanity, the seruants carelesse for her profit, but looke to their owne: for while the Mistresse playeth, the Mayden strayeth.

But these men are to be laughed at, who hauing a wife & a sufficient wife to do all the worke within doores, which belongs for a woman to do, yet the husband wil set hens abroad, season the pottage, and dresse the mear, or any the like worke which belongeth not to the man. Such husbands many times offend their wiues greatly, and they wrong themselues; for if they were imployed abroad in matters belonging to men, they would be the more desirous being come home to take their ease, then to trouble their wiues and seruants in meddling with their matters: for the rule and gouernement of the house belongeth to the wife.

And

And he that hath a wife of his owne, and goeth to another woman, is like a rich theefe which will steale when he hath no need.

Amongst all the creatures that God hath created, there is none more subiect to misery then a woman, especially those that are fruitfull to beare children, for they haue scarce a moneths rest in a whole yeere, but are continually ouercome with paine, sorrow & feare, as indeed the danger of childe-bearing must needs be a great terror to women, which are counted but weake vessels, in respect of men, and yet it is supposed that there is no disease that a man indureth, that is one halfe so grievous or painfull as child-bearing to a woman: Let it be the toothache, goute or collicke; may if a man had all these at once, yet nothing comparable to a womans paine in her trauell with childe.

Now if thou like not my reasons to expell loue, then thou mayest trie *Ouids* art, who prescribes a salve for such a sore; for hee counsells those which feelee this horrible heate, to coole their flames with hearbes which are cold of nature, as Rew and Lettis, and other hearbes, too long to recite: also hee saith, thou shouldst abstaine from excesse of meate and drinke, for that prouokes the minde greatly to lust: also to hunt, to hawke, to shoot, to bowle, to run, to wastle, and some other play, for this will keepe thy minde from thinking of lust: also shun slothfulnesse & idlenesse, for these are the onely nurfes of loue, eschew melancholy or sadnesse, and keepe merry company, turne thy eyes from the place where bewitching spirites are, lest the remembrance doe increase, and rubbe thy galled minde: also to eschew the place where thou didst first

feele the fire that burneth thy minde with such vnquiet  
 thoughts. Likewise, saith hee, beware thou doe not twise  
 peruse the secret flattering letters of thy supposed friend-  
 ly ioy, for if thou doe not refuse the often view thereof, it  
 will much increase thy griefe, dolour and annoy: vie no  
 talke of her whom thou louest, nor once name her; for  
 that will increase thy care, by thinking in thy minde,  
 that thou beholdest her face: but some are perswaded  
 that no rules of reason can assuage this griefe; for loue  
 is lawlesse, and obeyes no law, no nor yet no counsell  
 can perswade, nor take effect, or subdue the affection of  
 his bewitched spirits. Furthermore, *Ouid* prescribes o-  
 ther reasons to expell the heate of loue, for where loue is  
 settled, the louers are many times hindered of their pur-  
 pose: sometimes for want of friends consent, or distance  
 of place; then & in such a case, his counsell is to loue two  
 or three, for loue being so diuided, makes the loue of  
 one the lesse thought vpon: or else, saith he, satisfie thy  
 lust vpon some other dame, for it will also helpe to weare  
 the former loue out of thy minde. Loe thus *Ouid* shott,  
 but yet hee mist the marke, not for want of learning, but  
 for want of grace, for grace subdues and treads all vices  
 vnder foot, although mortall meanes doth prescribe di-  
 uers other dyets to waite the heate of lobes desire, as  
 long absence from the place where thy liking liues, for  
 the coales of company doth kindle and heate the heart,  
 that with absence would be voyde of harme, for absence  
 doth qualifie that fire, and coole the mindes of those  
 which many times the company of wantons doth warme;  
 for he which doth not shun the place where *Venus* in her  
 glory sits, hath no care of himselfe, but suffers her to sup-  
 prize his wits.

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*The Beerebayting, or the vanity of Widdowes :**choose you whether.*

**W**Oe be vnto that vnfortunate man that matcheth himselfe vnto a widdow ; for a widdow will be the cause of a thousand woes : yet there are many that doe wish themselves no worse matched then to a rich widdow ; but thou dost not know what griefes thou ioynest with thy gaines ; for if shee be rich shee will looketo gouerne, and if she be poore, then art thou plagued both with beggery and bondage : againe, thy paines will bee double, in regard of him which marrieth with a maid ; for thou must vlearne thy widdow, and make her forget her former corrupt and disordered behauiour, the which if thou take vpon thee to doe, thou hadst euen as good vnder take to wash a Blackamore white ; for commonly widdowes are so froward, so waspish, and so stubborne, that thou canst not wrest them from their willes, and if thou thinke to make her good by stripes, thou must beate her to death. One hauing married with a froward widdow, she called him theefe, and many other vnhappy names ; so he tooke her, and cut the tongue out of her head ; but she euer afterwards would make the signe of the gallowes with her fingers to him.

It is seldome or neuer scene that a man marrieth with a widdow for her beauty, nor for her personage, but onlie for her wealth and riches ; and if she be rich & beautifull withall, then thou marchest thy selfe to a shee-Deuill, for she will go like a Peacocke, & thou like a Woodcocke ; for she will hide her money to maintaine her pride : and if thou at any time art desirous to be merry in her com-



pany, she will say thou art merry, because thou hast gotten a wife that is able to maintaine thee, where before thou wast a begger, and hadst nothing : and if thou shew thy selfe sad, she will say, thou art sad because thou canst not bury her, thereby to inioy that which shee hath : if thou make promise to fare well in thy house, she will bid thee spend that which thou broughtest thy selfe.

If thou shew thy selfe sparing, shee will say thou shalt not pinch her of that which is her owne, and if thou doe any thing contrary to her minde, she will say, her other husband was more kinde : if thou chance to dine from home, she will bid thee goe sup with thy harlots abroad : if thou go abroad and spend any thing before thou comest home, she will say, a begger I found thee, and a begger thou meanest to leaue mee : if thou stay alwaies at home, she will say thou art happy that hast gotten a wife that is able to maintaine thee idle : if thou carue her the best morlell on the table, though she take it, yet shee will take it scornefully, and say, she had a husband that would let her cut where she liked her selfe.

And if thou come in well disposed, thinking to be merry, and intreating her with faire words, shee will call thee dissembling hypocrite, saying, thou speakest me fair with thy tongue, but thy heart is on thy minions abroad. Loe these are the franticke trickes of froward widdowes, they are neyther well full nor fasting, they will neyther goe to Church nor stay at home, I meane in regard of their impatient mindes ; for a man shall neuer bee quiet in her sight, nor out of her sight, for if thou be in her sight, shee will vex thee as before said ; & out of her sight thy owne conscience will torment and trouble thy minde to thinke

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on the purgatory which perforce thou must indure, when thou comest home.

She will make Clubs a rumpe, when thou hast neuer a blacke card in thy hand, for with her cruell tongue shee will ring thee such a peale, that one would thinke the Deuill were come from Hell: besides this, thou shalt haue a brended slut like a Hell-hagge, with a paire of pappes like a paire of dung-pots shall bring in thy dinner, for thy widdow will not trust thee with a wench that is handsome in thy house: now if that vpon iust occasion thou throwest the platters at the maids head, seeing thy meat brought in by such a slutte, and so sluttishly drest, then wil thy widdow take pepper in the nose, and stampe and stare, and looke so lowre, as if shee had come but euen then from eating of Crabs, saying, If thou hadst not married with me, thou wouldest haue beene glad of the worst morsell that is heere: then thou againe replying, sayest, If I had not beene so mad, the Deuill himselfe would not haue had thee; and then without cause thou blamest her of old age, and of ieaiousie, and for hiding her money, and for conuaying away her goods which thou hast bought with the displeasure of thy friends, and discredite to thy selfe, in regard of her yeares; then againe, she on the other siderunneth out to her neighbours, and there shee thundereth out a thousand iniuries that thou doest her, saying, my Corn he sendeth to the Market, and my Cattell to the Fayre; and looke what he openly findeth, he taketh by force, and what I hide secretly, hee priuily stealeth it away, and playeth away all my money at dice. Loe thus he consumeth my substance, and yet hateth my person, no longer then I feede him with money, can I enioy  
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his company, now he hath that he sought for, he giueth me nothing else, but froward answers; and soule vniage, and yet, God knows, as pure as I married him with nothing, but now his ill husbandry is like to bring to ruine both me and my children: but now all this while she doth not forget to tell of her owne good huswifery, saying, I sit working all day at my needle, or at my distaffe, and he like an vnthrift, and a whomonger runneth at randome: thus they are alwaies stretching their debate vpon the racke of vengeance.

Loe here is a life, but is it as wearisome as hell, for if you kille in the morning, being friends, yet ere noone ready to throw the house out at the window. The Papists affirme, that Heauen is wonne by Purgatory, but in my minde a man shall neuer come into a worse Purgatory then to be married with a froward widdow. Hee that marcheth himselfe to a widdow and three children, marcheth himselfe to foure theeues. One hauing married with a widdow, it was his lucke to bury her, but not before he was sore vexed with her, for afterwards he lying on his death-bed, his friends exhorted him to pray vnto God that his soule might rest in Heauen, and he asked them this question, whether (said he) doe you thinke my wife is gone? and they said vnto him, no doubt but that your wife is gone to Heauen before you: hee replied, I care not whether I goe, so I goe not where my wife is, for feare I meete with her and be vexed with her as I haue beene heretofore.

Another hauing married with a widdow, being one day at a Sermon, heard the Preacher say, whosoever will be saued, let him take vp his crosse and follow me; this  
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mad fellow after Sermon was ended, tooke his wife vpon his backe, and came to the Preacher and said; here is my crosse, I am ready to follow thee whether thou wilt.

Another hauing married with a widdow which shewed her selfe like a Saint abroad, but a Denill at home; a friend of her husbands told him, that he had gotten him a good, still and a quiet wife: yea marry quoth the married man, you see my shooe is sayre and new, but yet you know not where it pincheth me.

Another merry companion hauing married with a widdow, and carrying her ouer the Sea into France, there sodainely arose a great storme, in so much that they were all in danger of drowning; the Master of the ship called vnto the Marriners, and bad them take and throw ouer bord all the heauiest goods in the ship; this married man hearing him say so, he tooke his widdow, and threw her ouer-bord; and being asked the reason why he did so, he said, that he neuer felt any thing in all his life that was so heauy to him as she had beene.

Another hauing married with a widdow, and within a while after they were married, she went out into the garden, and there finding her husbands shirt hang close on the hedge by her maides smocke, she went presently and hanged her selfe for a jealous conceit that she tooke, and a merry fellow asked the cause why she hanged her selfe, and being told that it was for ieaiousie: I would laide he that all trees did beare such fruit.

Thou maist thinke that I haue spoken inough concerning Widdowes; but the further I runne after them, the further I am from them; for they are the summe of the seauen deadly sinnes, the Fiends of Sathan, and the gates  
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of Hell. Now me thinketh I heare some say vnto me, that I should haue tolde them this lesson sooner, for too late commeth medicine when the patient is dead; euen so too late commeth counsell when it is past remedy, but it is better late then neuer, for it may be a warning to make others wise.

But why doe I make so long haruest of so little corne? seeing the corne is bad, my haruest shall cease; for so long as women doe ill, they must not thinke to be well spoken of; If you would be well reported of, or kept like the Rose when it hath lost the colour, then you should smell sweet in the bud as the Rose doth; or if you would be tasted for old wine, you should be sweet at the first like a pleasant Grape, then should you be cherished for your courtesie, and comforted for your honesty, so should you be preferred like the sweet Rose, & esteemed of as pleasant wine, but to what purpose do I go about to instruct you, knowing that such as counsell the deuill can neuer amend him of his euill.

And so praying those which haue already made their choyse, and scene the troubles, and felt the torments that are with women, to take it merrily, and to esteeme of this booke onely as the toyes of an idle head.

Nor I would not haue women murmur against me for that I haue not written more bitterly against men; for it is a very hard winter when one Wolfe eateth another, and it is also an ill bird that defileth her owne nest; and a most vnkinde part it were for one man to speake ill of another.

FINIS.



